PREACHING OF CHRIST.

E Libris Josue Moxon

Opened in a

SERMON

Preached at St. *Peters* Church in the City of *Norwich* at an Ordination, *Septemb.* 22. 1661.

By EDWARD REYNOLDS D.D. and Bishop of *NORWICH.*

Augustin. Epist. 203.

Non Cogito in Ecclesiasticis Honoribus Tempora ventosa transigere, sed cogito me principi pastorum omnium rationem de Commissis Ovibus redditurum.

LONDON,
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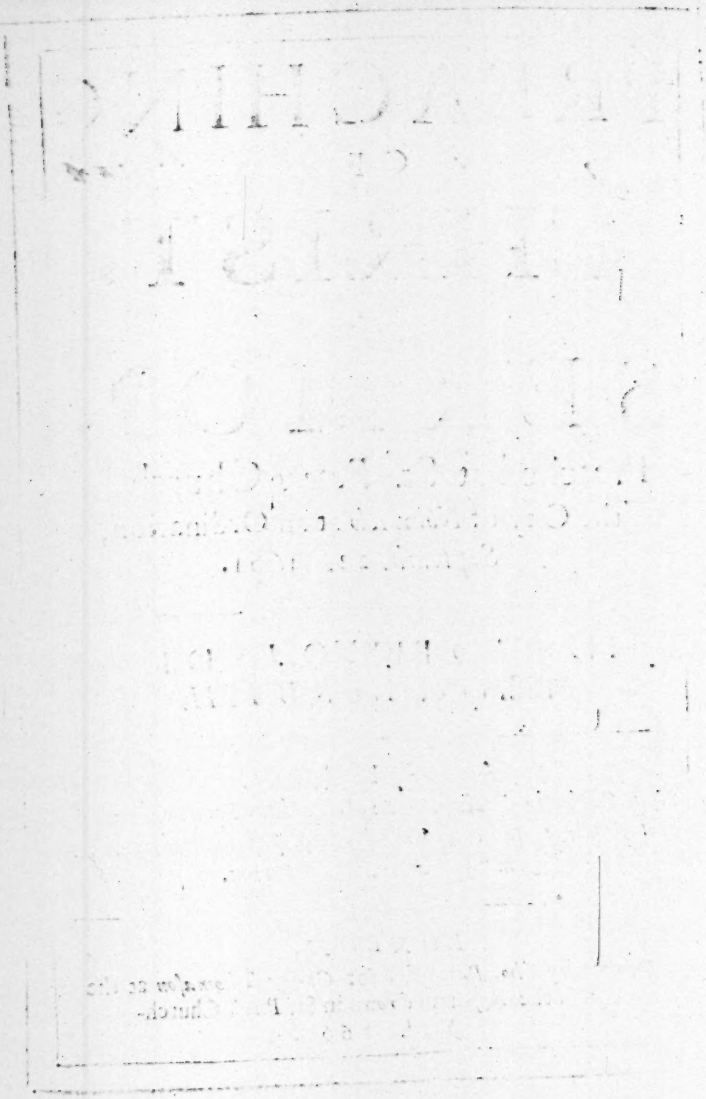

To the Reverend my dearly beloved Brethren the Dean, Prebendaries, and the reſt of the Clergy of the Cathedral Church and City of *NORWICH.*

REverend and beloved Bretheren. Ever ſince the preaching of this plain Sermon, I have been importuned Quotidiano convicio *(if I may uſe the Orators expreſſion) to make it publick. I have at laſt ſuffered my ſelf to be overcome by the perſwaſions of my friends. My chief end therein hath been, That I might provoke my younger brethren to make it the main deſign of their Miniſtry to render the* Lord Jeſus, *His divine* Perſon, *His ſacred* Offices, *His heavenly* Doctrine, *His bleſſed* Example, *His ſpiritual* Graces, *the* fellowſhip of his ſufferings, the power of his reſurrection, the excellency of his knowledge, *the* unſearchable riches *of his love, & al the myſteries of his Kingdom, amiable in the*

Quintilian.

Phil. 3. 8, 10. Eph. 3. 8, 18, 19

the eyes of their hearers, As it was foretold
Hag.2.7. *of him, That he ſhould be* the deſire of all
Cant.5.10,16. Nations, *the* chiefeſt of ten thouſand, *and* altogether lovely. *That in preaching the* Law, *they may lead men to* Chriſt *for* mercy *to pardon the Tranſgreſſions, and for* Grace *to obey the commands of it. That in preaching the* Goſpel, *they may direct men unto* Chriſt *for* Faith, *to believe the promiſes of*
Heb.12.2. *the Covenant, for he is the* Author of our
Col.1.27. Faith: *For* Hope, *to wait for the fulfilling of them, for he is unto us the* Hope of Glory; *and for* Love, *to inflame that purity and holineſſe which they are intended to kindle*
2 Cor.5.14. *in us, for* the Love of Chriſt conſtraineth us. *That by the awe and dread of the* Name
2 Cor.5.20. *of* Chriſt, *in whoſe* ſtead *they ſpeak, and un-*
1 Pet.5.4. *to whom, as the* chief Shepherd of the
Heb.13.17. ſheep, *they muſt give an account, they may be deterred from all thoſe ways of paſſion, oſtentation and vanity, whereby men are ſometimes tranſported to preach themſelves rather then Chriſt, and the conceptions of their own heart rather then his counſel, and thereby*
Jer.23.16,22, 26. *provoke the people to* abhor the offering of
1 Sam.2.17. the

the Lord. *I have taken the liberty of dedicating it unto you, that I might thereby testifie the Love and Honour I owe your persons, the value I set upon your learned and pious Labours, and the real thanks which I return unto you, for the great Love which you have expressed towards my person, and assistance which you have afforded me in mine attendance on the service of that Diocess. And I hope it will not be grievous unto you, or offensive unto any, if after the Example of the* Antient Bishops *in the primitive and purer ages of the Church, who were wont to sit with their Clergy and preside in an Ecclesiastical Senate, I shall in matters of weight and difficulty intreat the* advice and assistance *of you who are* Presbyteri urbis, *in order to the more safe, judicious, regular, and inoffensive determining of them. And so I commend you to the Grace of God, and remain*

ἱερὸν σύνημα, σωτήριον θεῶ. Ignat.
σύνημα ἐν ἐκκλησίᾳ πόλεως. Origen.
Consessus Cleri. Cyprian. Senatus Ecclesiæ. Hieron. vid. Cyprian: passim. Epist. 6. 18, 19, 24, 28, 31, 32, 33, 35, 40, 46, 58, 66, 71, 72.

Your most loving Brother and fellow Labourer

in the service of Christ and his Church,

Ed. Norwich.

PREACHING OF CHRIST.

2 Cor. 4. 5.

For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.

A Great part of this Epiſtle is *Apologetical*, wherein the Apoſtle laboureth to aſſert and vindicate his Apoſtolical office and dignity from the prejudices which either the *ſufferings* which attended him in the diſ-

penſation thereof, or the ſuggeſtions of *falſe Apoſtles*, and deceitful workers might have raiſed up againſt him. With theſe men he putteth himſelf in the balance, and as in many other reſpects he preferreth himſelf before them, ſo particularly in the point of *fidelity* and *ſincerity* in the work of the Miniſtry: which having mentioned, *chap.* 1. 12. and 2. 17. 3. 6. and thereupon having ſet forth the *excellency* and *glory* of the Evangelical Miniſtry, *cap.* 3. 7,--18. He further demonſtrateth his uncorrupt and *ſincere adminiſtration* thereof in this preſent chapter, and in divers conſequent parts of this Epiſtle: profeſſing his *diligence* therein, as in the diſcharge of a ſervice whereunto he was in ſpecial mercy called, *ver.* 1. his *Endeavour in godly ſimplicity* as in the ſight of God to *manifeſt* the truth thereof unto the conſciences of men, *verſe* 2. for it was not his prevarication, but mens own *blindneſs*, and Satanical deluſion which hid the Goſpel from thoſe who received it not, *v.* 3, 4. And this

this his *fidelity* he further proveth by the *substance* and tenor of the Doctrine which he taught, which was to set forth *not himself, but Christ Jesus the Lord*, and by the *excellency of the divine power* concurring with his Ministry to give unto men, the *light of the knowledge of the glory of God in the face of Christ*, ver. 5, 6, 7.

The words contain The mention of a *duty*, κηρύσσομεν, *we preach*, and the subject or *matter* of that duty, set forth, 1. *Negatively, not our selves.* 2. *Positively, Christ* as the Lord of the Church, whereof the Apostle was but a *servant* in order to their good, and his Masters glory, of which particulars we shall speak with all brevity and perspicuity.

And 1. Of the *Duty*, κηρύσσομεν, we preach, implying an allusion to those κήρυκες and *Caduceatores*, who were wont with an open and loud voice to promulge and publish the *Edicts* of Magistrates, of whom we read so often in *Homer* and others. In which respect the Prophet is commanded to lift up his

voice like *a Trumpet*, Isa. 58. 1. alluding unto those Trumpets which the Priests were commanded to sound in the calling of solemne assemblies, *Numb.* 10. 1.

I shall not here insist on the dignity and excellency of this office, which not onely the holy *Prophets* and *Apostles* did attend upon, *Isa.* 6. 8. *Mat.* 3. 1. *Mat.* 10. 7. but the Blessed Angels, εὐαγγελιζομαι, *Luk.* 2. 10. yea, He who is the *Lord of men and Angels*, was solemnly anointed unto this function, to preach the Gospel to the poor, to preach deliverance to the Captives, to preach the acceptable year of the Lord, *Luke* 4. 18, 19, 43, 44. and though he were the *Lord of life* and glory, unto whom every knee must bow, *Phil.* 2. 10. whom all the Angels are commanded to worship, *Heb.* 1. 6. yet he did not disdain to be a Minister, *Rom.* 15. 8. and to go about preaching of the Gospel of the Kingdom, *Mat.* 4. 23.

And therefore how mean and ignoble soever this function may be esteemed by men,

men, who value not their own ſouls, and and therefore are not to be ſo much wondred at, as pitied, if they undervalue the means of making them happy; yet we learn from hence with the Apoſtle *to magnifie our office*, Rom. 11. 13. and to eſteem it a *ſingular gift* of divine grace beſtowed upon us, that we ſhould *preach the unſearchable riches of Chriſt*, Eph. 3. 7, 8. and accordingly to adorn our Miniſtry by ſuch lives and learning as becomes it, and not to diſhonour by ſordid, earthly, ſenſual, or brutiſh converſations, ſo ſacred and divine an office.

Neither ſhall I at all mention the difficulty of it, which made the Prophet cry out, *I am a child*, Jer. 1. 6. and the Apoſtle, *who is ſufficient for theſe things*, 2 Cor. 2. 16. thereby teaching us by unwearied diligence in our *Studies*, and aſſiduity in our *prayers*, to wait upon God for ſupplies of his Spirit and grace, who alone maketh able Miniſters of the New Teſtament, 2 *Cor.* 3. 6.

But I ſhall ſpeak a very little of the *neceſſity*

necessity of this weighty work, to awaken and provoke those who are call'd unto it, with the more fear and trembling, with the more fidelity and assiduity to attend upon it.

A thing is necessary two ways, either *necessitate præcepti*, because it is commanded, or *necessitate medii*, because it is instituted as a special means unto some great and weighty end which is to be thereby attained. The preaching of the Gospel is necessary both these wayes. 1. *Necessitate præcepti*, as in special manner appointed by Christ, who is the *King and Lawgiver* in his Church, as his *Father sent him*, and gave him a Commission and a command to discharge the service which was intrusted in his hand, which he with all willingness and obedience set about, though it were not only to *preaching* but to *dying*, that so the *pleasure of the Lord might prosper in his hand*: Even so did *he send forth his Disciples*, John 20. 21. with a strict commission and command (as having all power in heaven and earth given

given to him) *to preach* the Gospel, *Mat.*28.18,19,20. And in order to the perpetual discharge of that service, he appointed not onely Apostles, Prophets, and Evangelists, which were temporary officers, but *Pastors and Teachers* to attend the same to the worlds end, for the perfecting of the Saints, for the work of the Ministry, for the building up of the body of Christ, *Eph.*4.8.-13. And accordingly the Apostles took special care to commit the same service *unto faithful men*, who might be able to teach others, and *appointed Elders* to be ordained in every City for carrying on this necessary work, *Acts* 14.23. 2 *Tim.* 2.2. *Tit.*1.5. And *as our Saviour by the argument drawn from his power* over them, and *their love* to him, presseth the exercise of this duty upon his Disciples, *Matth.* 28.18,19. *John* 21.15.-17. so *do the Apostles* afterward, by the Author of their superintendency, the holy Spirit, by the *property* of God in his Church, *by the blood* whereby it was purchased, *Act.* 20.28.

by

by the *presence of God*, by the *judgement* to come, 2 *Tim.* 4. 1. by the *Crown of Glory* which they shall receive from the chief Shepherd, 1 *Pet.* 5. 1, 2, 3, 4. presse diligence and fidelity in the same upon those whom they ordained thereunto.

2. It is necessary, *necessitate medii*, unto the great *Ends* of conversion and salvation; for where there is *no vision* the people *perish*, Prov. 29. 18. when they were *without a teaching Priest*, they were without *the true God*, 2 *Chron.* 15. 3. no salvation without calling upon God, no calling without faith, no faith without hearing, no hearing without a *Preacher*. It is the Apostles *gradation*, Rom. 10. 13--15. for albeit it be *not medium naturale*, which doth by an intrinsecal and constant vertue perpetually produce the effect intended, (for many more are called than chosen) insomuch that the Prophet complains, *who hath believed our report?* Isa. 53. 1. *All the day long have I stretched out mine hand unto a rebellious people*, Isa. 65. 2. yet it is

is *medium institutum*, appointed by God to be the *Ministry of Reconciliation*, 2 *Cor.* 5. 18. and the *word of Grace*, Acts 20. 32. whereby ordinarily men are called to salvation, *repentance and remission of sinne*, being thereby preached in the Name of Christ, *Luke* 24. 47. the Lord working together therewith by the excellency of his power, as it pleaseth him, and dividing unto every man as he will, 1 *Cor.* 3. 5-7. 12. 11.

In one word, It is necessary, 1. In regard *of Christ*, whose *Authority* instituteth it, and whose *Glory* is greatly concerned in it, as being his *effectual Instrument* to demolish the Kingdom of Satan, and to bring into captivity every thought to the obedience of him, 2 *Cor.* 10. 5.

2. In regard of *the Church* of Christ, the *Collection*, *Edification*, *Perfection* and *Salvation* whereof doth so greatly depend upon it, as the mighty power of God unto that purpose, *Rom.* 1. 16. 1 *Cor.* 1. 21. hereby men are *gathered together*

gether, and turned from darkneſs to light, and from the power of Satan unto God, *John* 11.52. *Acts* 26. 18. hereby they are *built up* towards the attainment of their inheritance, *Act.* 20.32. hereby they are *carried on* in the unity of the faith and knowledge of the Son of God unto a *perfect man*, Eph. 4. 13. Hereby they *ſave* themſelves and thoſe that hear them, 1 *Tim.* 4. 16. *Acts* 11.14.

3. In regard of *our ſelves*, It is neceſſary, 1. *Ad impletionem muneris*, for of all Stewards, the Stewards of the Myſteries of God muſt be found *faithfull*, 1 *Cor.* 4.2. 2. *Ad Acquiſitionem Mercedis*, for they that turn many to righteouſneſſe ſhall *ſhine as Starres* for ever and ever, *Dan* 12.3. 3. *Ad evitationem periculi*, for woe be unto us if we preach not the Goſpel, 1 *Cor.* 9. 16. So every one of theſe wayes a *neceſſity is laid upon us.*

Therefore great diligence, fidelity and wiſdome is to be uſed in this ſo weighty

weighty a ſervice. It is no ſmall work whereby *ſtrong holds* muſt be pulled down, and every *high thing* that exalteth it ſelf againſt the Kingdom of God be demoliſhed, whereby ſinne and Satan muſt be diſpoſſeſſed, and the whole man ſubdued to the obedience of Chriſt, whereby the very natural propenſions of men muſt be changed, and they effectually perſwaded to hate what they loved, to love what they hated, to deny themſelves, their reaſon, their will, their appetites, their intereſts, their lands, their relations, their lives, their All, (for this they muſt ſometimes do *quoad exercitium*, ever *quoad præparationem animi*) to pleaſe an inviſible God, and to obtain an inviſible inheritance. This is not the work of an *illiterate Reader*, but of one who hath the *tongue of the learned*, a workman that need not to be aſhamed. This is not the work of a *carleſs loiterer*, that ſhears the fleece, and ſtarves the flock, but of one who gives himſelf wholly to it. So did thoſe *Renowned*

Bishops in the primitive times, we read every where in Saint *Chrysstome* of his χθὲς, intimating that he was a daily preacher; and of Saint *Ambrose* his *Omni Die Dominico*, as Saint *Austin* tells us, *Confess. 6. c. 3. prayer and preaching* are two excellent and worthy parts of the Ministery of Reconciliation, appointed as mutual helps and furtherances each to other, and therefore they on either hand do very ill, who justle out and disparage the one by the other, as if performing the one were a sufficient discharge of the Ministerial Function, and means of the peoples edification and salvation without the other. Certainly our *Saviours Commission* extends to the *worlds end*, *Matth.* 28. 20. as long as there are strong *holds* to be demolished, sin to be reproved, a Church to be edified, Saints to be perfected, enemies to be resisted, there will be a necessity of every Ordinance of Christ, by which these great works may be effected.

And

And unto the more ſure effecting of them, this weighty work of *preaching* is to be managed and diſcharged with that ſpiritual skill that we may *approve our ſelves unto God*, as workmen that need not be aſhamed, rightly dividing the word of truth, 2 *Tim.* 2. 15. that is to ſay, 1. With *Evidence and demonſtration*, ſo as to affect the conſcience, and make powerful and awakening diſcoveries and impreſſions upon the *practical judgement*, which may not by any ſophiſms or ſubterfuges be evaded, or gain-ſaid; this the Apoſtle calleth *demonſtrative or convincing preaching*; *My ſpeech and my preaching was not with enticing words of mans wiſdom*, with oſtentation of wit or humane Eloeution, with Rhetoricating ſophiſmes, or plauſible inſinuating deceptions, as *Cicero* ſomewhere boaſteth that he had dazled the eyes of the Judges, and as Saint *Hierome* complains of many in his time, *id habent curæ non quomodo Scripturarum medullas ebibant, ſed quomodo aures populi Declamatorum floſculis mulceant*: But ſaith

ſaith the Apoſtle, my preaching was ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. In a ſpiritual, powerful and invincible *demonſtration*, which admits not of any poſſibility of being gain-ſaid or diſproved; for ſuch is that ſyllogiſme which the Philoſopher calls a *Demonſtration*, wherein a concluſion is moſt evidently deduced *ex principiis primis neceſſariis & per ſe veris*, 1 *Cor.* 2. 1,4. and elſewere, ſpeaking of an unbeliever, who heareth Evangelical preaching, he ſaith, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, he is ſo *convinced*, that he is *judged*; the *ſecrets of his heart* are ſo diſcovered, that he falls on his face as a caſt and convicted priſoner, worſhippeth God, and acknowledgeth God to be in ſuch preaching, 1 *Cor.* 14. 24, 25. ſo the Prophet is ſaid to *judge* men when he maketh them *know* the abomination of their fathers. *Ezek* 20. 4. and once more, we have *not*, ſaith the Apoſtle, *walked craftily, nor handled the Word of God deceitfully*, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας, by *manifeſtation*, or evident diſcovering of

of the truth, *we commend our ſelves to every mans conſcience in the ſight of God*, 2 *Cor.* 4. 2. and thus it is ſaid of *Stephen*, That his adverſaries were *not able to reſiſt the wiſdom and the Spirit by which he ſpake*, Act. 6. 10.

2. With *wiſdom* and *ſeaſonableneſſe*, as men are able to heare and bear, ſo Chriſt ſpake the word, *Mark* 4. 33. *John* 16. 12. we muſt have *milk* for the weak, and *meat* for the ſtrong, ſo manage our Miniſtry as to prevent and remove all occaſions of prejudice and offence from any which watch for matter of advantage and exception againſt us.

3. With *ſincerity and faithfulneſſe*, not diſſembling any neceſſary doctrine, nor dawbing with untempered morter, nor corrupting the Word of Truth, but delivering the *whole counſel of God*, *pleaſing* men in all things for their profit and edification, and to all other purpoſes, *not pleaſing men but God which trieth the heart*, 1 Cor. 10. 33. 1 *Theſ.* 2. 4. ſpeaking his words whether men will hear

hear or forbear, *Ezek.* 2. 7. and telling them the Truth, though we be judged *enemies* for so doing, *Gal.* 4. 16.

4. With spiritual power and *Authority*, as Christ did, *Matth.* 7. 29. to *declare* unto men their *transgression* in such a manner *as to judge* them for it, *Mic.* 3. 8. *Ezek.* 20. 4. that their hearts may be *pricked*, Acts 2. 37. and they made to fall on their face and give glory to God, 1 *Cor.* 14. 25. to *shew* unto a man *his uprightnesse* in such a manner as that he may find God *gracious* to him, and may see his face with joy, *Job* 33. 23.-26. so to preach the word as *to binde* and *loose*, to *remit* and *retain*, to *heal* and *settle* the consciences of our hearers, that they may finde the Gospel come unto them, *not in word only, but in power*, 1 Thes. 1. 5.

5. With *meeknesse* and all winning insinuations, that there may appear nothing but *love* and *gentlenesse* in every thing which we deliver; as the Apostle professeth to the *Thessalonians*, that he was

was *gentle among them, as a nurse cherisheth her children*, 1 Thes. 2.7. and exhorteth *Timothy* and other spiritual persons *with meekness to instruct* opposers, and to restore such as are overtaken with any fault, 2 *Tim.*2.24,25. *Gal.*6.1. It is an *excellent Character* which Saint *Austin* giveth of a preacher, that he should so manage his Office, *ut doceat, ut delectet, ut flectat, ut intelligenter, ut libenter, ut obedienter audiatur.* So to teach as withal to delight and perswade, and by a constraint of love to gain willing and chearful obedience to the doctrine which he teacheth.

6. With courage and *boldness*, not to fear the faces of any presumptuous sinners, who dare to affront the Law, and not to fear the face of God. Shall any man be so bold as to do what God forbids? and shall a Minister be so timorous as not to speak what God commands? Shall I be afraid to offend him by doing my *duty* who is not afraid to offend God by neglecting his? Shall I

be afraid to save him who is not afraid to destroy himself? or shall I be dismaid at the face and frown of a man, and neglect the wrath of God who can tear me in pieces? *be not dismayed at their face*, saith the Lord, *least I confound thee before them*, Jer. 1. 17. yet this boldnesse must be in a way of *conviction* and *perswasion, without indiscretion* and exasperation, that when we shew our *zeal* against mens *sins*, we may withal manifest our *love* to their *persons*, and that *honor* and reverend esteem which we owe to their dignities and conditions.

Lastly, our *Lives and Examples* must teach the people as well as our doctrine, we must be like the *Star* which did not onely lighten the wise men, but lead them unto Christ, *Matth.* 2. 9. He who by his wicked life buildeth againe those things, which by his holy doctrine he destroyed, maketh himself a transgressor, *Gal.* 2. 18. *verbis tantum philosophari non doctoris est sed histrionis.* It is rather pageantry than serious piety, for men to preach

preach Angelical Sermons, and to live diabolical converſations, *ut dicta factis deficientibus erubeſcant*, as *Tertullian* ſpeaks. We cannot expect that other men ſhould follow our doctrine, when we our ſelves forſake it, the greateſt part of men being like ſheep, which go *non qua eundum ſed qua itur*, rather as they are *led* then as they are *taught*. And ſo much of the duty here ſuppoſed, the excellency, neceſſity, and manner of preaching.

We proceed to the object or matter of preaching, expreſſed, 1. *Negatively, not our ſelves.* Men may be ſaid *to preach themſelves* theſe four ways.

1. When they make themſelves *Lords over the flock*, and exerciſe *dominion* over the conſciences of thoſe that hear them, as if a Miniſtry were a *Soveraignty*, or as if the ſheep were their own, to be ordered and diſpoſed as they pleaſe; this is the character which the Apoſtle giveth of the *man of ſinne*, that he *ſitteth as God in the Temple of God*, uſurping a

divine authority over the ſouls of men, 2 *Theſ.* 2.4. and exerciſing a bloody tyranny over their bodies. And therefore both our Saviour and his Apoſtles to prevent the danger of ſo tempting an ambition have left ſtrict and ſevere proviſion againſt it. *Be not you called Rabbi, for one is your Maſter, even Chriſt*, Matth. 23.8--12. *We have not dominion over your faith, but are helpers of your joy*, 2 Cor. 1.24. *Not as being Lords over Gods heritage, but enſamples to the flock*, 1 Pet. 5. 3.

2. When they make themſelves the *Authors* of their own Miniſtry, undertaking ſo weighty an employment of their own heads, and *running before* they are *ſent*, as many did in the Prophet *Jeremies* time, *Jer.* 23. 21. And many more in in the late licentious days amongſt us, of whom we may ſay as the Hiſtorian ſaid of an obſcure perſon, that he was *Homo ex ſe Natus*, they were *Concionatores ex ſemetipſis Nati*, ſelf created preachers, as *Agathocles*, a *Prince* of a *Potter*, a *Preacher*

Preacher of a *Trooper*, men who made it the principal busines of their usurped preaching to disgrace, and pull down legitimate preachers, and beget an undervaluing of those serious principles, which they knew sober and fixed Divines would never desert, and contrary unto which they were resolved to act.

3. When they make themselves the *Matter* of their preaching, prophesying *lies* and the *deceits* of their own hearts, *Jer.* 23. 16, 26. teaching for doctrines the traditions or *commandments of men*, Mat. 15, 9. making *sad the righteous*, and *strengthning* the hands of the wicked by their lies, following their own spirits, *Ezek.* 13. 3, 22. venting in the place and name of Christ their own passions, and animosities, their own interests and jealousies, their own private opinions and paradoxes, fomenting distempers, ingenerating discontents and divisions in the hearts of the people, corrupting the minds, perverting the judgements, ensnaring and intangling the consciences

of

of those that hear them; *turning aside to vain jangling, departing from the faith, giving heed to seducing spirits, speaking lies in hypocrisie, teaching things which they ought not, leading captive and deceiving* the hearts of the *simple, sowing tares* in the Lords field, being the snare of a fowler in all their wayes, *walking in the Spirit and in falshood, propheſying of wine and strong drink, causing the people to erre through their lies and their lightnesse.* That you may keep your selves from this crimson and bloody sin, often recount that dreadful intermination, *Deut.* 18. 20: *The Prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the Name of other Gods, even that Prophet shall die.* See also *Jer.* 14. 14, 15. *Jer.* 23. 11, 12, 15, 30, 31, 32, 39, 40. *Eze.* 13. *Eze.* 34. *Hos.* 4. 6, 9. 5. 1. 9. 7. *Mic.* 3. 5, 6, 7. *Mal.* 2. 1, 2, 3. 8. 9. *Mat.* 23. 13-29. 2 *Cor.* 11. 13, 14, 15. *Gal.* 1. 8, 9. 2 *Pet.* 2. 1, 2, 3.

4. When they make themselves the

End

End of their preaching, making so holy an Ordinance subservient to their vain glory, or ambitious pursuits, or filthy lucre, or plausible compliance, or private interests, as the Pharisees, who *for a pretence made long prayers, that they might devoure widows Houses, supposing gain to be godlinesse*, as the Apostle speaks, 1 *Tim.* 6. 5. when they pursue crooked and indirect aimes of their own, ostentation of learning, *inticing words of mens wisdom*, commending themselves, pleasing others, 1 *Cor.* 2. 4. 2 *Cor.* 10. 12. *Gal.* 1. 10. quite contrary to the practise of the holy Apostle, who in his Function and Ministry *walked not in craftinesse, handled not the Word of God deceitfully*, 2 Cor. 4. 2. *did not exhort out of uncleanesse, or in guile, used not flattering words, nor a cloak of Covetousnesse, pleased not men, nor sought glory of any*, 1 Thes. 2. 3--6. but made it his onely end to please God, and by all means to save souls, to manage his Masters interest and not his own, that Christ alone might be glorified in the

the hearts of men; for how much so ever we *attribute to our selves*, so much we detract from Christ. Whom the Apostle makes the *sole matter* of his preaching.

Which leads to the *positive* part of our preaching, *Christ Jesus the Lord*, whereby is intimated that the Lord Jesus is both the *Author*, the *Object*, and the *End* of all our preaching.

1. The Lord Jesus is the *Authour* and *Instituter* of this service in his Church; how high a presumption it is for men to intrude into a Ministry without a call and warrant from God, the sad examples of *Corah*, *Dathan*, *Abiram*, *Uzziah*, the *vagabond Exorcists*, Acts 19. 13--16. and others do abundantly testifie. And therefore as *Aaron* was solemnly separated to minister to the Lord, 1 *Chron.* 23. 13. and in like manner Christ was *called of God an high Priest* after the Order of *Melchizedec*, Heb. 5. 5, 6, 7, 10. Even so were his *Apostles sent by him*, *Mat.*

Mat. 28. 19. and by authority from him did they *ordain others* unto the same service, *Act.* 14. 23. and direct the same course to be observed afterwards, 2 *Tim.* 2. 2. *Tit.* 1, 5. from him then, and those whom he hath appointed must we receive both our *mission* and our *message*, our whole Ministry we must *receive in the Lord*, as it is said of *Archippus*, Col. 4. 17. It must be *given* and *committed* to us, before we presume to take unto our selves the stiles of Ambassadors for Christ, 2 *Cor.* 5. 18, 19, 20. *Joh.* 3. 27.

1. From him we must have *our Mission*, for *how shall they preach except they be sent*, saith the Apostle, *Rom.* 10. 14. an *Honor* must not be undertaken without a *Call*, *No man taketh this honour unto himself, but he that is called of God*, Heb. 5. 4. the Ministerial Function is an *honour*, as the Apostle sheweth, 1 *Tim.* 5. 17. A *Trust* must not be undertaken without a *Call*, the Ministry is a Trust and Œconomy, 1 *Cor.* 9. 17. Great would be the disorder and confusion, great the mischief and danger,

if hereticks and seducers might of their own heads sow their tares & subvert the souls of men; if ignorant and self conceited men may heap up to themselves Hearers; if giddy and unstable people may run after novelties, and be carried about with divers and strange doctrines; if so honorable an Office should be exposed to contempt, and be destitute of divine blessing and assistance by the invasion of unqualified and worthless Intruders.

A *call* then is necessary. And this *call*, though mediate and by the Ministry of men, is from Christ. *Pastors and Teachers*, who have onely a *mediate call*, are set up by him as well as Apostles and Prophets, *Eph.*4.11. the *Elders of Ephesus*, though appointed by an ordinary call, are said to be made *Overseers by the holy Ghost*, Act. 20.28.

This Call is twofold, Internal and External. 1. *Internal*, standing, 1. In an Evidence of *fit qualifications* for so weighty a work, *viz.* 1. *Sanctity of life*, which may fit

fit and dispose for the faithful and conscionable discharge of the Office, to make a man [a] zealous for the glory of God, sensible of the interest of souls, [b] exemplary to the flock, able to [c] speak experimentally of the ways of God, [d] the devices of Satan, the [e] deception of lust, [f] the issues of temptation, [g] the consolations of the holy Spirit, and other the deep mysteries of salvation. 2. *Soundness of Doctrine*, and such able parts of substantial learning, as that he may be [h] *apt to teach*, to [i] *speak a word in season*, to [k] *shew a man his uprightnesse*, to [l] *convince gain-sayers*, to [m] use *sound speech which cannot be condemned.* It is not a little measure of learning which will serve to open the Scriptures, to confute errours, to state questions, to decide controversies, to resolve cases, to speak with demonstration and authority to the consciences of sinners. The Lord hath been pleased to intersperse something of almost all kinde of other learning, besides divine, in the Scriptures. *Physick*, in what is reported of beasts, birds,

a Acts 17,16.

b 1 Tim.4. 11, 12
1 Thes. 2.10.
c Eph.3.4.
d 2 Cor.2.11.
e Eph.4.12.
f 1 Cor.10,13.
g Rom.1.11,12

b 1 Tim.3.2.
i Isa. 50. 4.
k Job 33.23.
l Tit.1.11.
m Tit.2.8.

birds, plants, meteors, precious ſtones, &c. *Ethicks and Politicks* in *Solomons Proverbs* and *Eccleſiaſtes*. *Logick and Rhetorick* in the ſtrong reaſonings, and powerful Elegancies of Prophets and Apoſtles. *Mathematicks and Architecture* in the ſtructure of *Noahs* Ark, and of *Solomons* and *Ezekiels* Temple. *Languages*, the Old Teſtament being written in *Hebrew* and *Chalde*, the New in *Greek*. Alluſions to *Exotick and profane* Hiſtory and Antiquity, *Mythology*, *Parables*, *Poetry*, quotations out of prophane writers. And all this to inſtruct us what abundance of learning is requiſite unto him who will rightly underſtand and divide the word of Truth. 3. *Aptneſſe to teach*, ſpiritual skill and wiſdom to ſhew himſelf *a Scribe inſtructed to the Kingdom of heaven*, *Mat.* 15 32. διδακτικὸς & ἱκανὸς διδάξαι, as the Apoſtles expreſſions are, 1 *Tim.* 3. 2. 2 *Tim.* 2. 2.

2. This *Internal call* ſtandeth in a ſincere deſire, by the ſecret work of God on the heart, to ſerve him and his Church in the work of the Miniſtry, and

and that not out of ambition, covetouſneſſe, or carnal affections, but out of an intire regard to the *glory of God*, and *ſalvation of ſouls*. The Apoſtle calleth it ὄρεξις, 1 *Tim.* 3. 1. a willingneſſe unto it, 1 *Cor.* 9. 17. an *addicting* ones ſelf unto it, 1 *Cor.* 16. 15. an *offering* a mans ſelf to be ſent by God, *Iſa.* 6. 8.

2. The *External call* inſtituted by Chriſt in his Apoſtles, is managed by their ſucceſſors, the Biſhops and Paſtors of the Church. 1. In *Examination* of the fitneſſe of thoſe who judge themſelves thus inwardly called, by the preceding qualifications, that the office may not be invaded by ignorant or unworthy perſons, 1 *Tim.* 3. 10. 2. In *Approbation*, when upon trial men are found able, willing, apt, faithful, the Church by her Officers declareth them ſuch, and giveth teſtimony unto them, as the Apoſtle doth unto *Epaphras* and *Tychicus*, *Col.* 1. 7. 4. 7.

3. In ſeparation and *ſolemn conſecration* unto the function by faſting and prayer,

er, commending the persons so approved unto the grace of God, *Act.* 13. 2. 14. 23. And this done in *the Church Assembly*, *præsente plebe*, whose assent and testimony was anciently required, of which we read in Saint *Cyprian*, Ep. 68. *Concil. Carthag.* 4. *can.* 22. and in *Leo. Ep.* 89. Hereby the Church are *witnesses*, and (not declaring their dissent and dissatisfaction) *Approvers* of what is done. And it was done with the Rite and Ceremony of Imposition of hands, 1 *Tim.* 5. 22. as importing, 1. A dedication and devoting the person to the Office, *Numb.* 27. 18. 2. A deriving authority to administer the Office. 3. An imploring the gifts, blessing, protection, custody of the holy Spirit upon them, and commending them to the Grace of God, *Act.* 14. 26. Thus from Christ and according to his Institution Ministers of the Gospel have their Mission.

2. From him they must receive their *Message*. He is *King* in the Church, and they *his Ambassadors*, who must from him only

only receive their instructions, 2 *Cor.* 5. 20. they must speak *His Words*, Ezek. 2. 7. that the Church may have a proof of *Christ speaking in them*, 2 Cor. 13. 3. and of the *Counsel of God* delivered by them, *Acts* 20. 27. teaching the people the things *which he hath commanded*, Mat. 28. 20. *His command is our commission.* We must deliver nothing but what we have *Received. I have received of the Lord that which also I delivered unto you*, 1 Cor. 11. 23. *That which I have heard*, saith the Prophet, *of the Lord of Hosts, the God of* Israel, *have I declared unto you*, Isa. 21. 2. *Speak unto all the Cities of* Judah *which come to worship in the Lords House All the words which I command thee to speak unto them, diminish not a word*, Jer. 26. 2. *What thing soever I command you observe to do it, thou shalt not add thereto, nor diminish from it*, Deut. 12. 32. *If any man speak, let him speak as the Oracles of God*, 1 Pet. 4. 11. The Lord hath committed unto us the Word and *Ministry of Reconciliation*, what we do in attendance on that Ministry

ſtry, we do *in Chriſts ſtead*, and therefore ought ſeriouſly to conſider with our ſelves, whether the words which we ſpeak unto the people, be, for the truth, gravity, and ſanctity of them, ſuch, as may without indignity done to Chriſt, have his name and authority prefixed on them. He will not own the dictates and inventions of men for the Oracles of God. Though it belong to the duty, authority, and wiſdom of the *Church* to direct meer *circumſtantials* in the ſervice of God, ſo as may moſt conduce unto that *order and decency* which God requireth, ſo as may beſt become the ſeriouſneſſe, ſimplicity, and ſanctity of ſo heavenly and ſpiritual worſhip: Yet ſhe may not impoſe *as doctrines her commandments*, Mat. 15.9. She may *not adde any thing* to the alſufficiency and plenitude of the holy Scriptures, *Deut.* 4.2. *Prov.* 30.6. when we ſpeak of the means of *ſalvation*, of the rules, principles, and grounds of *faith and worſhip*, of the adequate ſubject of *Evangelical preaching*, we

we must keep *to the law and testimonies, if we speak not according unto them, it is because there is no light in us*, Isa. 8. 20. no doctrine is necessary or sufficient to carry us unto Heaven, but that which first came down from heaven. Thus we *preach Christ Jesus the Lord*, as the *Author* both of our *Mission* and of our *Message*.

II. We *preach Christ Jesus the Lord*, as the *Matter* and substance of our preaching; there is not any matter of preaching, which doth not either *explicite* or *reductive* comprise *Christ* in it. *We preach Christ crucified*, 1 Cor. 1. 23. *I determined not to know any thing among you, save Jesus Christ and him crucified*, 1 Cor. 2. 2.

All materials of Religion are contained under four heads, *Agenda, Credenda, Petenda, Participanda*, duties to be done, mysteries to be believed, mercies to be implored, seals to be imparted.

1. Of the *Agenda*, the *Law* is the Rule, and this is a *Schoolmaster to bring us unto Christ*, Gal. 3. 24. Consider it as *Cove-*

nant of Life,, and so it sends us unto Christ, by whose onely *obedience* the *Righteousnesse* thereof hath been *fulfilled* for us, *I am not come to destroy the Law, but to fulfill it*, Mat. 5. 17. by whose onely *sufferings* and satisfaction the *curse* thereof hath been *removed* from us, *Gal* 3.13. Christ is the end of the Law, *Rom.* 10. 4.

Consider it as a *Rule of living*, and so also it sends us unto Christ. 1. His *spiritual Doctrine* openeth the sense and wideness thereof unto us, for his commandment is exceeding broad, this was one great end of his Sermon in the Mount to vindicate the Law from the narrow glosses which had been cast upon it. 2. His most *holy example leads* us in the way of it, that we may walk as he walked, 1 *Pet.* 2. 21. 1 *John* 2. 6. 3. His *holy Spirit and Grace*, and his love shed abroad in our hearts, enable and constrain us to the obedience of it, *I am able*, saith the Apostle, *to do all things through Christ who strengthened me*, Phil. 4. 13. We must never

never preach the Law without Christ. As it was delivered, so it must be *preached*, *In the hand of a Mediator*, Gal. 3. 19. when we discover the *disease* we must shew the *Physician*. So God to *Adam*, 1. *Conviction*, where art thou? then *consolation*, the seed of the woman shall bruise the serpents head, *Gen.* 3. 9, 15. So *John Baptist*, to the multitude, first *generation of Vipers*, then, *bring forth fruits worthy of Repentance*, Luke 3. 7, 8. So Christ to *Laodicea*, first, *thou art poore, and blinde, and naked*: then, *I counsel thee to buy of me gold tried*, Rev. 3. 17, 18. Thus *Omnia Agenda* lead to Christ.

2. *Omnia Credenda* contained in the Gospel are comprized in Christ.

1. All the *Doctrines* of the Gospel, as is evident by every *Article* of the Creed. I believe in the *Father* as the Father of Christ; By whom he made the world, *Col.* 1. 16. and in whom he is our Father, *John* 20. 17. I believe in the *Holy Ghost*, who is the Spirit of Christ, *Rom.* 8. 9. *Gal.* 4. 6. *Vicarius Christi*, who brings him and

his comforts to the soul. I believe the *holy Catholick Church*, the Spouse of Christ, the Body of Christ, the *fulness of him that filleth all in all*, Eph. 1.23. *caput & corpus unus est Christus.* I believe the *communion of Saints*, & our communion is with the Father & the son as K. of Saints, 1 *Joh.* 1.3. and with holy Angels and men, *as subjects* to that King. The *Remission of sins*, and this is from him, It must be preached in *his Name*, Luke 24.47. [illegible] *resurrection of* the body, and this [illegible] from him; *The Son quickeneth* [illegible] *will* John 5.21,25. John 11.2[illegible] life everlasting, and this fro[illegible] *Christ in us the hope of glory*, Col[illegible]

2. All the *Promises* of the [illegible] have their foundation and stability [illegible] Christ; they are *in him yea*, *and Amen*, 2 Cor. 1.20. He the *purchaser* of them by his propitiation: He the *procurer* of them by his Impetration: He the *fulfiller* of them by his Princely Administration.

3. All the *Comminations* of the Gospel lead

lead us to consider Christ as the *Sanctuary and Refuge*, through whom they are by believers to be avoided, as the *Prince and Judge* by whom they are upon unbelievers to be inflicted, *Acts* 10. 42,43. 13.39.

4. The whole *Covenant of Grace* leads us unto him. For as the Covenant of *Works* was made with the *first Adam* in behalf of his posterity, so the Cove- of *Grace* is made with the second in behalf of his posterity. He be- h *God and man* is equally concern- he Interests of both; and accord- preserves Gods interest by his tion and righteousnesse, and mans est by reconciliation and blessed- ls. He is the *Surety of the Covenant*, for the satisfaction of God, *Heb.* 7. 22. and he is the *Mediator of the Covenant* for the reconciliation of man, *Heb.* 8.6. Thus *omnia credenda* lead unto him.

3. *Omnia Petenda*, All things to be prayed for do necessarily carry us unto Christ. *His Father* the answerer of our prayers.

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prayers. *I bow my knees to the Father of our Lord Jeſus Chriſt*, Eph. 3. 14. His *Spirit* the Author of our prayers. The Spirit of the ſon in our heart *crieth Abba Father*, Gal. 4 6. *His Name* the argument of our prayers. *Whatſoever ye aſk the Father in my Name, he will give it you*, John 16.23,24. His *Interceſſion* the efficacy of our prayers; this the *Incenſe* offered with the prayers of all Saints on the golden Altar, *Rev.* 8.3.

4. *Omnia Participanda* lead unto him. *Baptiſme ſimulacrum mortis & Reſurrectionis Chriſti*, the image of the death and reſurrection of *Chriſt*, wherein we are planted and regenerated to his *life* and *likeneſſe*. The *Lords Supper*, the *Memorial* of the death of *Chriſt*, wherein we feed and feaſt upon him as our Paſſover which was ſacrificed for us, 1 *Cor.* 5.7,8.

In one word, we preach him, 1. *In his Office*, as the *Chriſt* anointed of his Father. 2. In the great *Ends* of thoſe Offices, which are to be our *Jeſus* to ſave

ſave us, and *our Lord* to Rule us; to be a *Prince and a Saviour to give Repentance and Remiſſion of ſinnes*, Acts 5. 31.

III. We preach Chriſt Jeſus the Lord as the *great End* of all our preaching, that thereby we may advance his intereſt, and promote his deſigns, that he may *ſee of the travel of his ſoul and be ſatisfied.* That his people may be gathered, his body edified, his Saints perfected, his enemies ſubdued, his Goſpel propagated, his name glorified, and he finally admired in all them that believe, 2 *Theſ.* 1. 10. Theſe are *in ſe finis operis*, Eph. 4. 12. and they ought to be in us *finis operantis.*

And now having ſecured Chriſts honour and intereſt, the Apoſtle returns again to himſelf, and ſheweth in what capacity he looketh on himſelf in the Church of Chriſt, not as a Lord, but as a *ſervant.* *Our ſelves your ſervants*, far from the temper of thoſe whom you ſuffer to bring you into bondage, to

ſmite

smite, to devoure you, to exalt themselves, 2 *Cor.* 11.20. Whatever titles of honour or dignity the pastors of the Church are adorned withal, (as the Apostle assureth us of an *Honor* due unto it, 1 *Tim.* 5. 17. and an *Authority* entrusted with it, 2 *Cor.* 10.8.) yet this very *honour* consists in a *service* which they owe to the Church of Christ. Christ onely hath domination and preheminency, all others, even Apostles themselves, nothing but service and Ministry. As the Priests and Levites are commanded by *Josiah to serve the Lord and his people* Israel, 2 *Chron.* 35.3. The highest Officers and noblest abilities are all the Churches, and for their edification, 1 *Cor.* 3. 22. The *Names* in Scripture given to Pastors, as Stewards, Ministers, Watchmen, Labourers, all import a *service*, excluding domination, which our Saviour expresly forbids, *Mat.* 20. 25-28. Including humility, industry, fidelity, love, helpfulnesse, all endeavours to attend the service of the Churches faith, as the Apostle calls it, *Phil.* 2.17. Yet

Yet withal they are such servants and-stewards as are also *Rulers*, so they are called, *Luke* 12.42. 1 *Tim.*5.17. *serviunt utilitati non potestati*, servants they are to the souls of the people, but not to their power, whom the people have no despotical authority over, but are to submit unto as unto those that watch for their souls, 1 *Cor.*16.15,16. *Heb.*3.17.

And therefore the Apostle addeth, That they are the peoples *servants for Jesus sake*, in order to the promoting of his Honour and interest in the Church. The Church is his Spouse, his Flock, his Body, is to him the purchase of his own Blood. We are his Officers, and must give an account of you to him. Our Love, our Loyalty, our Fidelity, our Fear of him constrain us to spend and to be spent in the service of your souls. He is our *Jesus* and your *Jesus*, as we expect our own salvation from him, or value and desire yours, we must serve your faith and shew our selves his servants by being yours.

I shall conclude all with a word of Ex-

hortation to my reverent Brethren in this sacred Function, and you that are candidates thereof,

1. *Preach* the Gospel, *be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine*; think not much to further the salvation of those by your labours, whom Christ purchased with his blood. *Magnifie your Office*, not by pomp and state, by scorn or superciliousnesse; these things debase it; but by humble and painful attendance upon the Ministry *which you have received of the Lord*. Esteem not that a needless Office, which the Apostle hath made *necessary*; nor a bootlesse service unto the performance whereof so great a *Reward*, unto the omission whereof so great a *woe* is annexed, 1 *Cor.* 9. 16, 17. If you be not moved by the souls of others, preach for your own sakes, that you may *save your selves*. If you value not your own salvation, preach for the sake of others, that you may *save those that hear you*, 1 *Tim.* 4. 16. If there be yet *ignorance* in the people, let them not continue in darknesse for

2 Tim. 4. 2.

Rom. 11. 13.

Col. 4. 17.

for want of your teaching. If there be yet *ſins* amongſt them, let them not periſh under them, for want of your *Reproving*. If they be yet *imperfect*, let them not be ſtill children, for want of your *inſtructing*; if they be yet expoſed to *Temptation*, let not Satan ſwallow them up, for want of your *Reſiſting* him. If Satan deſtroy men by his ſuggeſtions, he ſhall not anſwer for them as an *officer* (he had not inſpection over them) but as a *Murtherer* onely. If you deſtroy them by your negligence, if the *Shepherds* do not feed, nor the *Phyſicians* heal, nor the *Watchmen* keep, nor the *Stewards* provide for the flock, you have betrayed a *truſt*, abuſed a Lord, expoſed a *depoſitum*, you ſhall give an account, not onely for ſouls murthered, but for an *office* neglected, for a *talent* hidden, for a *Stewardſhip* unfaithfully and injuriouſly adminiſtred. O therefore ſtudiouſly and conſcientiouſly apply your ſelves to this heavenly skill of *ſpiritual preaching*. Preach in good earneſt, as thoſe who ſeriouſly intend their own and their hearers ſalvation.

Preach not as a Rhetorician at a Desk, only to tickle ears, and to play a prize; but as an Advocate at a Bar to preserve a Client, to save a soul. So *convince of sinne*, the guilt, the stain, the dominion, the pollution of it, the curse and malediction whereunto the soul is exposed by it, that your hearers may be awakened, and humbled, and effectually forewarned to flee from the wrath to come. So *convince* of the alsufficient *righteousnesse*, and *unsearchable riches* of Christ, the *Excellency of his knowledge*, the unmeasurableness of his love, the *preciousnesse of his Promises*, the *fellowship of his sufferings*, *the power of his Resurrection*, the beauties of his holinesse, the easinesse of his *yoke*, the sweetnesse of *his peace*, the joy of his *salvation*, the hope of his *Glory*, that the hearts of your hearers may *burn* within them, and they may flie like *Doves* unto their windows for shelter and Sanctuary into the arms of such a Redeemer, who is able and willing to *save to the uttermost* those that come unto God by him, that they may with all ready obedience, and by the

Joh. 16. 8, 9.

Luke 3. 7.

Joh. 16. 10.
Eph. 3. 8.
Phil. 3. 8.
Eph. 3, 18, 19.
2 Pet. 1. 4.
Phil. 3. 10.

Psal. 110. 3.
Mat. 11. 30.
Joh. 14. 27.
Psal. 51. 12.
Col. 1. 27.
Luk. 24. 32.
Isa. 60. 8.

Heb. 7. 25.

the *constraining* power of the *love of Christ*, yield up themselves to the Government of this Prince of Peace, by whom the *Prince of this world is judged and cast out*, his *works destroyed*, and we for this end *bought with a price*, that we should not be *our own*, but his that bought us, nor live any longer unto our selves, but unto him that loved us and died for us, and rose again.

2 Cor. 5. 14.
John 12. 31. 16. 11.
1 Joh. 3. 5, 8.
1 Cor. 6. 19, 20.
2 Cor. 5. 15.

2 *Preach not your selves*, your own imaginations, the devices of your own hearts, set not up your *reason* against Gods Word, nor *your will* against his grace, nor *your interest* against his glory, nor your *fleshly wisdom* against the simplicity of his holy Gospel. Preach not *out of ostentation* meerly to the *fancies* and wits of men to please or to tickle them, but out of *manifestation* of truth to the *conscience* to please God. Preach not your own passions and animosities, things tending to widen breaches, to foment jealousies and discontents, to kindle sedition, to cherish faction, to beget turbulency & disquiet, to shake the piety which the people owe to God, or the *loyalty*

alty they owe to their Prince, or the *tranquility* which they ought to promote in Church and State; but as servants of a *Prince of Peace*, preach those things which *make for peace*, and which may heal the divisions & compose the distempers which yet remain in the midst of us.

3. Preach *Christ Jesus the Lord*, determine to know nothing among your people but *Christ crucified*, let his name and grace, his spirit and love triumph in the midst of all your Sermons. Let your great end be to glorifie him in the hearts, to render him amiable and precious in the eyes of his people; to lead them to him as a Sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a Physician to heal them, an Advocate to present them and their services unto God: as *wisdom* to counsel, as *righteousnesse* to justifie, as *sanctification* to renue, as *redemption* to save, as an inexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the Diamond to shine in the bosom of all your Sermons.

4. *Serve*

4. *Serve the souls*, not the wills or lusts of men. Consider the worth of *souls*, their excellency, their immortality, the *price* that bought them, the *sin* which defiles them, the *curse* which destroys them, the *grace* which renues them, the *glory* which blesseth them. Consider the *vigilancy of Satan* who goeth about to devour them. His malice and industry, his power and policy, his sophisms and devices, his artifices and temptations, the indefatigable diligence, and various methods he useth to destroy them, against whose engines and machinations our Ministry is appointed. Is it a small sin to gratifie Satan by neglecting to save those precious *souls* which he seeketh to ruine? Is it a small sin by our carelesnesse to betray *such souls as* those, and our own with them, to the peril of eternal perdition? Shall we be able to endure the hideous outcry of destroyed *souls* wherewith we had been entrusted, howling out that doleful accusation against us, *Parentes sensimus parricidas*, our Guids have misled us, our Watchmen have betrayed us, our

our Pastors have starved us, our Stewards have defrauded us, our fathers have been our parricides?

For Jesus sake, if you *love Jesus*; It is the argument which himself useth, *Joh.* 21. 15, 16, 17. (and *if any man love not the Lord Jesus, let him be Anathema Maranatha.*) If you would have Jesus love you, if you tender his sheep, if you regard his command, if you fear his wrath, if you value his salvation, study the price of *souls*, snatch *souls* out of the fire, forewarn *souls* of the wrath to come, be *humble*, be faithful, be painful, be pitiful towards the souls of men. Commend your fidelity, set forth Christs excellency unto the souls of your hearers, that you may be able to say to him at his coming, as he to his Father, *Behold me and the children whom thou hast given me.* Thus doing, you shall both save your selves and them that hear you.

FINIS.